We Today there are more meetings and greater
208 effort to get the opinions of the people. This
634 is especially so since this Radja came in about
178 eleven years ago. Formerly, the radja merely
●663 ordered things to be done and paid no heed to
648 the local requirements, etc. Also, the radja gets around to more areas now. (We noted that the Radja is making a good-will tour, and probably all of them are scared of another Java.) He said that there is a much closer arrangement between the radja and the people now. Formerly the Dutch and the radjas worked together very closely, and anyone who spoke up was simply jailed. I can see this is as in Ende, and the Dutch here until the end used the jail as the solution for everything. They wouldn't listen to anything else. If the radja and Dutch work together the result is tyranny, and it is real here.

There is more justice here now, they say. They say this began about eleven years ago with the present Radja. But this may be out of respect, and they admit that the real change has taken place here since the war. The war really liberated Indonesia. There is no more use of brute force. People can speak up now.

789 We had a long talk about magical power. They
769 say that the power of the chiefs, from the radja
622 to the adat kepala kampong to the kepala suku to
[153] the kelake, is all a matter of fear of ances-
[152] tral punishment. If they do not obey, they become sick and have misfortunes. The magical power comes mainly from the ancestral spirits, but it is funneled through the magic stones of authority too. The curse power of an adat chief is very great. The power of the purely administrative chiefs, for example, the kepala kampong, who does not deal with adat, and the kalang, is that of the police, etc. This is actually not so because all of the chiefs are of the proper succession. If they ever tried to put one in